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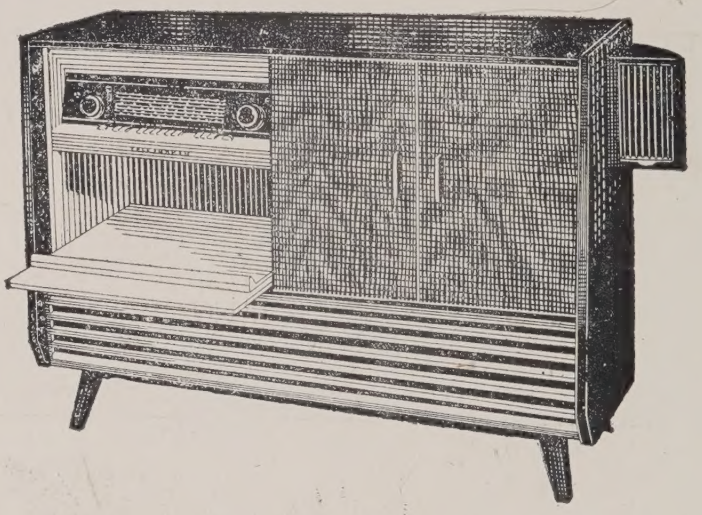

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THE BUDDHIST CONCEPT OF MIND

By Prof. O. H. de A. Wijesekera

(*Ceylon*)

IT is in no wise an exaggeration to claim that of all the religions it is Buddhism that gives the greatest importance to Mind in its scheme of deliverance. That is to say, Buddhism is the most psychological of religions. Even ethics and logic in Buddhism are studied from the psychological standpoint. This remains a fundamental characteristic of Buddhism throughout all its stages of historical development.

There are some who believe that this trait is confined to the *Abhidhamma Pitaka* and the subsequent literature, but no serious student of the subject can agree with such an opinion. The principal doctrines regarding nature of man's mind are to be found already in the early Dialogues ascribed to the Master himself as preserved in the major books of the *Sutta Pitaka* such as the *Digha* and *Majjhima Nikayas*.

In fact it may be asserted without the slightest fear of contradiction that the later Buddhist books show no idea that is fundamental to the religion which is not found in the early *Nikayas*. They are the very main-spring of all that Buddhism is, whether in the psychological, or ethical or generally philosophical aspect.

PSYCHOLOGY

This importance of psychology in Buddhism is well brought out by Mrs. Rhys Davids in one of her earlier works. All serious departures in religion and ethics, she points out, have striven to cope with the tendency to let life be swallowed up in the quest of sensuous gratification. And among the remedies sought have been pure askesis, or the suppression to the utmost limit consistent with life of the channels of sense-impressions, and again the cultivation of the object-world apart from sense-pleasure, namely, in relation to ethical and intellectual interests.

A third course is to study and regulate the subject-world, or mind, that we can regard it as one object among other objects. Now the extent to which the Buddhist initiated and developed this third course is a notable and practically unique feature in Buddhist religious culture.

In Early Buddhism asceticism as such is clearly rejected. In the very first Sermon ascribed to the Buddha, he declared his method to be a middle way (*majjhima-patipada*) between asceticism and self-indulgence.

In another Dialogue he is reported to have asked a young man called Uttara, a pupil of a Brahmin teacher, whether and how Parasariya his master taught a method of disciplining the senses.

"Yes", was the student's reply, "one does not see sights with the eyes, nor hear sounds with the ear, This is his method".

"On that basis", rejoined the Buddha, "the blind and the deaf would have their senses the best under control".

Then he proceeded to show this Brahmin student how his own method of spiritual training differed. According to him, the sense-impressions are to be consciously discriminated psychologically, and then ethically appraised as inferior to disinterestedness. Man must study his own mind, cognize and analyse his mental components and learn to dictate to his own feelings. By this method the trainee would acquire two results: control over sense and impulse on the one hand, and on the other insight into the compound and conditioned nature of the Mind itself which appears to the ignorant to be a unitary Ego, unchanging and abiding in experience.

MAIN TASK

Thus we see that the main task of the Buddhist as he commences his spiritual training is to study and

analyse his own mind, to observe its inner nature and how it works, and how good and bad ethical states arise therefrom.

That is why in Buddhism so much emphasis is laid on the psychological aspect of ethics. In fact, it is perfectly correct to describe the Buddhism of the *Abhidhamma Pitaka* as "psychological ethics". The motive of Buddhist psychology is not just a scientific curiosity having no bearing on living but the ultimate desire to cultivate the good mind, avoiding all evil psychological states.

The mind has to be made wholesome by a particular method which is seven-fold according to the *Sabbasava Sutta* of the *Majjhima Nikaya*. Both in its method and in its purpose of bringing about peace and harmony of mind Buddhism agrees far more with modern psycho-analysis than with any system of theoretical psychology.

While, however, Buddhism is the most psychological of religions, it is not a mere system of psychology, but a perfect scheme of deliverance. Now it should be clear that the concept of mind that is found in early Buddhism forms a most important factor in the whole religion.

But what exactly does one mean by using the English word "mind" with reference to Buddhism ? It does not need much reflection to realize that the word is used in several senses in English. The best way to get even a rough idea of the Buddhist use is first of all to see what the Pali terms are for the English word "mind".

SEVERAL TERMS

Students of Buddhism will know that there are several terms in Pali that have been translated in some context or other by the English word "mind", the three common ones being *mano*, *citta* and *vinnana*. Each of these terms may sometimes indicate in Pali what may be called the "non-physical factor" in man and other living beings, as is implied in the *Digha Nikaya* when it condemns the erroneous opinion of some metaphysicians that: "Whatever there is to be called *citta* or *mano* or *vinnana*, that is the Soul, permanent, constant, eternal, unchanging etc".

This shows that in the common usage of the times these three terms were applied more or less synonymously for the "mind". But the more technical applications of these in the psychological parts of the Canon reveal significant differences in their use in certain contexts.

Mano is employed generally in the sense of the instrument of thinking, that which cogitates, and, sometimes, in the sense of that which purposes and intends. *Citta* has more or less the sense of "heart" (*hadaya*), the seat of feeling, and refers to the affective aspect of mind as experience. The term *vinnana*, usually taken as cognitive consciousness, has also a deeper connotation than the other two, and in certain contexts indicates the *psychic factor* which is the cause for the re-birth of an individual after death.

ANALYSIS OF MAN

One may say that these particular shades of meaning are typical of these three terms in the early Dialogues. There is no doubt that they all indicate some aspect of the inner, immaterial or subjective nature of man, and as such they are all included in the Buddhist concept of Mind, using that English word in a general sense.

Buddhism analyses the whole of man into five aggregates, the *pancupadanakkhandha*, namely, the aggregate of material form (*rupa*), the aggregate of feelings and sensations (*vedana*), the aggregate of perception (*sanna*), the aggregate of dispositions (*sankhara*) and consciousness (*vinnana*).

It will be seen that in this scheme the last four are non-physical factors in man which are generally implied by the world "mind". In Pali these five aggregates are said to be the *nama-rupa* (body and mind) comprising an individuality, which shows that the last four, viz., *vedana*, *sanna*, *sankhara* and *vinnana* are collectively regarded as *nama* which is generally rendered "mind". Of these four *nama*-components, it is to be pointed out that the first two, *vedana* and *sanna*, are phenomena that arise depending on *rupa* or the material basis of individuality, which alone determines the duration of their continuous rise and passing away.

That is to say feeling and perception (or cognition) can take place only where there are senses (*indriyas*) and these exist only in the physical body. But the other two, *sankhara* and *vinnana*, are rooted deeper in the flux of *bhava* or samsaric continuity, and they are in some sense the cause for that continuity. This is seen in the two famous postulates of the *paticcasamuppada* formula, namely, *sankhara-paccaya vinnanam*, *vinnana-paccaya namarupam*.

Thus we must understand the two terms *sankhara* and *vinnana* as occurring in the *pancupadanakkhandha* analysis in the narrow sense of those dispositions and acts of consciousness which manifest themselves only so long as the body and mind are together.

But they have a deeper significance in the formula of dependent origination. It is their samsaric aspects that receive emphasis in that context. That is why the formula says: *Vinnana paccayanamarupam*, that *namarupa* arises depending on *vinnana*, and hence in a passage in the *Anguttara Nikaya* both *sankhara* and *vinnana* seem to be grouped under the term *bhava* which means "becoming" or continuity of the flux of samsaric life.

In view of these considerations it will not be difficult to understand now the significance of the important idea that occurs in the *Digha Nikaya* that "the *nama-rupa* depends on *vinnana* and *vinnana* depends on the *nama-rupa*". In modern terms this would mean that the individual as a compound of body and mind is dependent on the presence of the (individual) psychic-factor for his continued existence and the psychic-factor in turn has to depend on a body - mind compound to have any empirical existence.

COMPOUND THEORY

Students of modern philosophy will not fail to see how close this analysis of the individual approaches the "Compound Theory" of Professor Broad, the Cambridge philosopher, as put forward in his famous treatise on *The Mind and its Place in Nature*.

"Might not what we know as a 'mind', he writes, "be a compound of two factors, neither of which separately has the characteristic properties of a mind.....Let us call one of these constituents the "psychic factor" and the other the "bodily factor"...The psychic factor would be like some chemical element which has never been isolated, and the characteristics of a mind would depend jointly on those of the material organism with which it is united."

(*Continued on page 9*)

Standing on pedestal, sculptor works on Buddha figure, hopes to complete project by 1964. Statue is 20 feet high.

BEAUTIFUL SHRINE TO PEACE

(From a Correspondent in Japan)

EVERY morning at five, a 74-year-old man barely five feet tall, enters a wooden shed behind his home at Futenma on the island of Okinawa.

He picks up his tools and begins to chisel away on a statue of the Buddha twenty feet high. Working alone in the echoing shed, he is interrupted only by an occasional visitor who walks in as though he were entering a cathedral. For this is Shinzan Yamada's personal cathedral.

Eight hours a day, seven days a week, Shinzan Yamada toils on his monument to peace which he started three years ago. He hopes to finish the project by 1964.

"It was early in 1957 when I first felt the urge to do a work of art completely devoted to the theme of peace", he explains. "Later that year, the building to shelter the working area went up and I went to work."

Most of the funds for the venture have come from Yamada's own pocket. There has been a trickle of outside support, mostly from visitors who drop in to watch the dedicated artist at work.

Yamada estimates he has invested over 16,000 dollars to date on the monument. This has come from earnings from a small restaurant run by his family and from proceeds from his books and paintings. A group of friends is helping to collect more funds and up to date has contributed 6,000 dollars.

Donations have come from Burma, Indonesia, Taiwan, Korea, the Philippines, Vietnam, Italy, Mexico and the United States. Yamada estimates he will need an additional 250,000 dollars to complete the monument — for the brass finishing, the statue's marble base and to make the surrounding area suitable.

Besides financial donations, Yamada has received encouraging letters from persons around the world. "These letters are most precious to me", he says, "for these are small offerings and words of encouragement from average people, usually in the form of valuable stones or religious objects that are to be placed in the repository of the monument when it is completed."

EMBODIMENT OF PEACE

Shinzan Yamada has been a painter and sculptor most of his life. He first arrived in Okinawa in 1943. He was caught there by the war and lost two sons. At the end of the war he decided to stay on and settle in Futenma.

In 1952 he was commissioned by the University of the Pyukyus to do an official book called "A Story of Okinawa Through Pictures". All the illustrations in this book are original paintings by Yamada.

Yamada chose the Buddha as the central figure in his monument because he considers this personage the true embodiment of peace and serenity. Around its base are four other religious figures he admires: Virgin Mary, Queen Maya the mother of the Buddha, Mohamed and Confucius. The entire monument reaches a height of forty-four feet.

Upon the completion of this massive shrine, Shinzan Yamada plans to turn over to the world his personal contribution to the cause of peace.

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MONASTERY INSTITUTIONS OF THAILAND

By Chun Prabhavivadhana

(*Foreign Relations Councillor to the Buddhist Association of Thailand*)

IN Thailand, the Buddhist monastery is quite an institution. It is more than a sacred place for a worshipper or a faithful Buddhist to perform religious services ; it also functions as a community center, a seat of learning as well as a working social welfare station.

Thailand is an agricultural country in which over 90 per cent of the working population is engaged in rice cultivation. The people's habits, mode of living and customs, and manners are mainly linked with agriculture and religion which is, of course, Buddhism.

In the process of Thailand's administration, a village is the unit. By and large, the village is more or less a self-contained one in economy and needs. Almost every village has a Buddhist monastery and a shrine for a village deity. As a rule, the monastery serves the people's spiritual needs as well as their education.

Substantially, all arts, crafts and learning emanate from the monastery. From birth until death the life of the people center around the monastery; for instance when a baby is born, the parents approach the monks for giving blessing in the ceremony of first shaving of the baby's original hair. The village school is mostly located in the monastery.

FROM THE WAT

As a matter of fact, in Thai educational history, education of the past generation began from the *wat* or Buddhist monastery. And along came a time for a young man to take the robes or become a monk. Thai custom requires that a young man should live three months in the monastery through the period of the rain. In a wedding ceremony it is customarily demanded that a bride and groom offer food to the monks in order to receive blessings from them.

And certainly, when one dies, the funeral home and the place for cremation are none other than one's monastery. In many cases when one is ill, one went to the monks for consultation, prescription and medicine. I have seen how a number of destitutes and vagrants take the *sala* or resting house of the monastery as their death beds.

In a Buddhist land, a monastery is, according to Buddhist custom, a bird's sanctuary; there is an old common law in Thailand to the effect that one guilty of killing a bird within the monastery's compound is subject to 30 lashes.

A rice-growing village in Thailand usually stands out among the padi fields. It appears from a distance to be a mass of trees surrounded by a bamboo fence to define its area and as a measure of self-protection.

In the olden days, a secluded and far-away spot was always chosen for the site of a monastery, so that the monks might be able to meditate in peace and solitude. In the course of time a number of villages would spring up all around it for the monks to make their daily visits to receive their food from the villagers.

In Thailand, there are over 18,000 Buddhist monasteries called *wats*.

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As a matter of fact, at least one of these *wats* is to be found in almost every village throughout the country. There are about 200,000 Buddhist monks under vows of poverty and celibacy and clad in yellow robes, residing in the monasteries.

By the rules of the Order of the Sangha or the Monastic Community these monks go round to get their daily meals. In the early hours of each morning people would see the yellow robed emerge from their monasteries with their bowls in their hands, and make their rounds to the houses of the faithful Buddhists, who deposit in the bowls their contribution of food.

In this process one could see proper human relationship. The monks, to follow the path of the Buddha, devote their lives to the study of the Dhamma in order to impart it to the people ; reciprocally, the people have to support the monks for necessary sustenance.

In the villages throughout the country the monastery is the center of social and religious life. Within its precincts, fairs of both a religious and social nature take place. In addition, in many monasteries there are monastery schools where the monks impart elementary education to the village children. Accordingly, the bulk of Thai people are genuinely attached to the Buddhist faith and the monks are held in great respect.

NO POLITICS

In a way, the Buddhist church has never entered the political field in Thailand. However, it exercises strong and wholesome influence on the people. One outstanding influence is that it has helped to infuse among the ordinary people a universal deep respect for all the elders and all the people in authority. This may be substantiated by the common utterance of the words of "Phu Yai" and "Chao Na-thi," literally translated, "the elder" and "people in authority". This concept and practice simplifies the problems of government.

This is the first act of the day in connection with the life in a village. As soon as the people rise and cook their food, the monks arrive with their begging bowls. The monks rise at 4 or 5 a.m. depending on what season it is, and the gong is sounded in the morning. This is the signal for the monks to don the robes and recite the prayers. Then they set out very early and reach the village between 6 and 7 a.m. If you were an early riser, you could see them wending their way slowly and separately over the fields toward the village.

In some localities or in the rainy season when all the land is inundated, they ply the canals in tiny sampans with or without paddling attendants. They would visit the houses in turn, and are not allowed to refuse any of the food offered; but once their bowls are full the villagers would offer no more. They then return to their monasteries in single file as they came.

Buddhist etiquette demands that monks should not speak or show any sign of emotion. They give no thanks. Indeed the giving of food to the monks confer a blessing on the giver, and thanks are rather due to the monks for coming. If more than one monk came to the same village, they approach it and enter it in single file; and one would not speak to the other. They come, receive their food and go away in silence.

In this connection, I cannot but quote a short poem of Prem Chaya. To me, this poem is sweet and wondrous. It is the hard core and the very spirit of Buddhism which is indicative of simplicity of life, kindliness and peace.

" I walked with early crowds, and
found myself
In the company of yellow-robed monks
Who, in the footsteps of the
Great Teacher,
Black bowls in hand, went on their
lowly way
Seeking salvation in self-abasement.
At each open door they halted,
while pious
Merit-seekers came silently forward,
And reverently poured into the bowls
Humble offerings of rice, curry, fish,
Fruits and sweets; and some there
were who proffered
Candles, joss sticks, and sacred lotus
buds.
Without a spoken word the monks
moved on;
For such is the austere law of the
Buddha,
Blessing him that receives and him
that gives."

Of course, it is the deeply-ingrained attitude of tolerance and broad-mindedness of Buddhism which encourages the Thai people to share in the hopes and joys, as well as the sorrows, of others. It is an extension of the Buddhist doctrine of *mudita*, the sympathetic joy which makes the true Buddhist a participant in the meritorious work of others.

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December Activities at London Vihara

(From a correspondent in the United Kingdom)

ON Sunday, December 4, we had the honour of a visit from Dr. Akira Hirakawa, Associate Professor of Buddhist Philosophy, University of Tokyo. He gave a talk on Mahayana Buddhism tracing the development and spread of Mahayana Buddhism in the countries in the Far East.

On Sunday, December 11, the Rev. Jack Austin spoke on the "Lotus Sutra". He commenced by saying that all translations of the Sutra were bad, or so he had been told, but he was glad to say that a new translation in impeccable English was soon to appear.

To attain to Enlightenment meant much hard work, as nothing could be achieved without some sacrifice. Meditation, the speaker said, was fundamental—not books and great learning. Rev. Austin suggested the reading of a verse from the Scriptures—Dhammapada for instance. To read it slowly two or three times and dwell upon it. This, if practised for six month would be better than all the books one might read.

To contemplate the Buddha Rupa for some time while considering the disparity between ourselves and him, was a good practice.

On Sunday the 18th the Ven. K. Wachissara preached a sermon on Rebirth.

Rebirth in Buddhism he said, was based on the law of Causation and was nothing but an effect conditioned by a cause. Nothing travelled from one birth to another. If there were no cause, there would be no rebirth. "Your reflection in the mirror is not another you", the speaker said.

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The Buddhist Concept of Mind

(*Continued from page 4*)

It must be remembered that Professor Broad uses the term "psychic factor" exactly as a Buddhist would use the word for *vinnana* when referring to the factor in man which causes samsaric continuity, that is to say, becomes the cause for a new birth after death.

Now it would be clear that the Buddhist concept of mind is a far more complex one than the notion of Western psychologists who understand by it what are generally called the affective, cognitive and cognative functions in man. Like the modern schools of psycho-analysis, Buddhism regards mind as both conscious and unconscious in its working. Such concepts as *sankhara* and *bhavanga* occurring in the early Pali literature show that the Buddhists knew of the existence of unconscious states of the mind long before the West.

An analysis of the term *sankhara* will clearly establish this point. The Buddhism of the Pali Canon is largely devoted to the examination and analysis of the mind both in its conscious and unconscious aspects, and this examination which is in this case self-examination and introspection is held to be fundamentally important in the practice of the religion.

The importance of self-examination, the correct observation of how the mind works and the good and evil mental states arise are necessary if we are to practise the Noble Eightfold Path. Right effort consists in suppressing the rising of evil mental states, in eradicating those which have arisen, in stimulating good states and perfecting those which have been brought into being.

Thus, as Professor Radhakrishnan has pointed out, the Buddhist has to consider that "the habit of self-observation is an effective way to deal with the underworld of the human mind, to root out evil desires and craving, to maintain an equilibrium between the conscious mind and the other part of our equipment, the complicated psychic and physical apparatus". In fact, the whole of Buddhist psychology is meant for this purpose. This is the sole motive of the Abhidhamma analysis.

Man is by nature more a slave of his own mind than its master. As Maha Moggallana once explained to Sariputta one must have the mind under control (*cittam vasam vatteti*) and not allow the mind to get the better of one (*cittassa vasena vattati*), The great optimism of Buddhist psychology, unlike for instance the Freudian system, is that man can restrain, curb and subdue his mind by his own mind (*cetasa cittam abhinigganhati*), and thus check and eliminate evil propensities by himself, without necessarily going to an analyst.

It has to be remembered that the will in Buddhism though an aspect of the mind can yet act as the controller of the mind, both in the conscious and the unconscious spheres. This is possible because as the *Anguttara Nikaya* says the mind if cultivated is the most pliable (*kammaniya*) thing to handle. By 'cultivated' (*bhavita*) is here meant the process of mental culture which is called *bhavana* in Buddhism. This is possible because Buddhism holds that causation is as true of the mind as of external things.

THE SUM-TOTAL

Hence the fundamental ethical teaching of the Buddha is that the mind must be trained and cleansed of evil propensities. "To purify one's mind" (*sacittapariyodapanam*) is said to be the sum-total of the Buddha's ethical teaching.

The Abhidhamma takes up and enlarges upon this teaching of psychological ethics. For instance, there the immoral mental states are said to be fourteen, viz., dullness, impudence, recklessness of consequences, distraction, greed, error of judgement, conceit, hate, envy, selfishness, worry, sloth, torpor and perplexity. These have to be suppressed and eliminated.

Among the nineteen psychological properties said to be good and therefore to be cultivated are the following: Confidence, mindfulness, prudence, discretion, disinterestedness, amity, balance of mind, calming of the bodily impulses, buoyancy of these, etc.

But the greatest good that comes to the practising Buddhist by this self-examination and analysis of his own mind is the uprooting of that heresy (*micchaditthi*) which regards the Mind or any of its derivative states as a Self or Soul, that is to say, as an abiding and permanent subject or entity.

The Buddha does not deny a subject-object relationship in experience but this subject (whose innermost being is simply the flux of *vinnana*) is not in any sense a permanent and unchanging Soul. Buddhism even asserts the activity or agency of the subject (*attakara, purisakara*) but it is not simply "the Mind as Man" which Mrs. Rhys Davids held to be the same as Upanishadic Soul or atman, in her later writings.

Buddhism does not say that ideas and feelings are just scattered about the world as loose and separate existences, to use a phrase of the psychologist McDougall, but for Buddhism just as for McDougall they cohere in systems each of which constitutes a Mind. The difference between the Buddhist and most other psychologists pertains to the real nature of this Mind or the individual psychological unit.

As I have attempted to show in this essay the individual mind does not consist of such solid metaphysical stuff as the Self or Soul of certain religions and philosophies is made of. It is, whether conceived as *citta* or *mano* or *vinnana* just an aspect of those dynamic Vital Impulses (*sankhara*) which are categorically stated in Buddhism to be *anicca*, impermanent, *dukkha*, subject to ill and pain and *anatta*, void of any abiding substances. To the Buddhist, mind is only a flux, a derivative ripple on the surface of the stream of Becoming (*bhavasota*).

The Buddhist can, therefore, in no way entertain the belief that the mind in any sense can be an unchanging entity, a permanent Ego. And this indeed is the most important lesson taught by the Buddhist analysis of the concept of Mind.

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BUDDHISM COMES TO THE MIDLANDS

By Ian Smart

(*Great Britain*)

THE "Do-it-Yourself" religion. That's Buddhism. And it's coming West. It fact, there's a small group of Buddhists in Hinckley, and Nuneaton itself houses several interested people.

Don't be misled into thinking that these Buddhists in Britain are foreigners. Some of them are, of course, but many are as British as you and I. Neither are they, as commonly supposed, cranks or folk out to stamp their eccentricity on this bizarre age.

Pass an English Buddhist in the street, and you couldn't tell him apart from your neighbour.

Some of its adherents dislike the word "religion". They prefer to call it a way of life. They have no belief in any supernatural being, nor do they believe in prayer.

But they do believe that by following an ethical code they can eventually become Buddhas themselves. So they live by a set of "rules" known as the Four Noble Truths and the Eightfold Path which were discovered by the Buddha 2500 years ago.

The Four Noble Truths are concerned with the cause and effect and cure of suffering, and the Eightfold Path is a list of virtues — for example, right thoughts, right actions, right speech and so on.

Not that the devotees of Buddhism think that they're perfect or anywhere near that enviable state. But they try to reach enlightenment —and thus become Buddhas— through this process.

Incidentally, famous film stars like Elizabeth Sellars and Cameron Mitchell are Buddhists.

The nearest group meeting regularly is at Hinckley. Once a fortnight, on Thursdays, they gather at Mr. John Mason's home at 54, John Street, Hinckley, for the purpose of discussion and group meditation.

Mr. Mason, an 18-stone, typical Englishman, is a judo expert and teaches at Hinckley Technical College. He is a Zen Buddhist. The phrase "Zen Buddhism" may ring a bell. It's the way of life embraced by through and through Beatniks living on the west coast of America, notably in San Francisco. Or at least, they've adopted their own version of it.

Don't make the mistake that Mr. Mason, happily married, is a Beatnik. Of course he isn't. And he doesn't approve of the way in which these misunderstood people treat Zen Buddhism as an excuse for their outrageous behaviour.

Zen has a large following all over the world. Of all the branches of Buddhism, it is probably the one with the most appeal to Westerners. Even so, before going into Zen it is best to study the basic Buddhism of the traditional schools of thought.

One of these is Theravada Buddhism, which follows the Buddha's teaching to the letter. A follower of this branch is Mr. John Oakley, group secretary, of 96, Westfield Road, Hinckley. He has also made a special study of the Tibetan form of Buddhism, and is well versed in the everyday problems of these little known people.

Although only 23, he has been a

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Buddhist from an early age. Today he is a member of the London Vihara, where monks from the East live, and where Buddhists of all races meet over cups of tea or meditate. If you ever go there, don't be surprised if a member of the Siamese Royal family offers to pour you a cup of tea.

When I first met Mr. Oakley he was returning from London with some interesting, not to say exciting news. While admiring a set of rupas—highly ornate and extremely valuable models of the Buddha—he was told that the one he liked the most would be presented to the Hinckley group.

I must point out that a rupa is not an image to be worshipped. Far from it. It is simply a reminder of the Buddha's life and sometimes a helpful aid when meditating.

Mr. Oakley, who works in a local engineering factory, has found no hint of ostracism by his colleagues, although they know of his religion. In fact, several of them have been influenced by his obvious sincerity and have taken more than a passing interest in the subject.

Another member of the group is Mr. Robin Wragg, of 48, John Street, Hinckley, who was introduced to Buddhism by Mr. Oakley. After meeting one of the leading Sinhalese monks, he was so impressed by the monk's personality he became convinced that this was the path to tread.

WRITING ARTICLES

One of the latest developments of the group is to write articles for a leading Sinhalese journal, which has a world-wide publication.

Mr. Mason has written on the "Doctrine of Harmlessness" and Mr. Oakley has written on the formation of the local group, which had its inception last February when these two met.

These articles will appear in the issue due to come out next May during the Wesak celebrations.

Wesak commemorates the enlightenment of the Buddha, and the Hinckley group travel to London on this occasion to take part in the proceedings.

Leading world diplomats such as Mrs. Pandit of India, the sister of Mr. Nehru; Prince Chula of Thailand, racing driver and member of the B.B.C. television's "Brains Trust"; and the High Commissioner for Ceylon also take part, as does the Prime Minister of Ceylon, who is usually in London at that time of year attending the Commonwealth Prime Ministers' conference.

When the Hinckley group has expanded sufficiently, members of the Buddhist Society in London will visit them to give lectures.

An outstanding development in British Buddhism is the forthcoming establishment of a branch of the Buddhist Society in Birmingham. New branches are springing up all over the country.

Other Buddhists are known to to live in Nuneaton. Who they are, and exactly where their homes are situated, is unknown.

And it's the same in every other town in the country. That's not a sweeping statement.

When literature published by the Buddhist Society goes out on sale it is snapped up quickly. And sales figures are roughly the same in the case of each publication.

Therefore, it is estimated that here are nearly 200,000 Buddhists in this country—one in every 250 head of population. As I said, this philosophy is coming West fast. And that's why more should be known about it.

It's impossible in an article of this nature to go into it thoroughly. And like most other subjects, unless the whole picture can be given, it's a dangerously misleading practice to just touch upon it lightly.

Probably the best known English Buddhist is Mr. Christmas Humphreys, the eminent lawyer and Queen's Counsel. In his capacity as president of the Buddhist Society, he has written many books on the subject, including one paperback which sold 180,000 copies in Britain.

Although it is wise, obviously, for the beginner to acquaint himself with Buddhism by reading these books—I had to tell someone the other day that they were written in English, so I'll repeat it here—a Buddhist who has got beyond that stage will say that books cannot tell you all there is to know about Buddhism.

For Buddhism is every day experience. True Buddhism can be summed up in one word: Life.

—*Nuneaton Evening Tribune*

Summer Schools for Buddhists in Britain

(From a correspondent in U.K.)

TWO schools on Buddhism — one chiefly for practising Buddhists, and the other designed to teach interested Britons more about the religion and its culture — are to be held in Britain during the coming summer months.

One will be the usual summer school held for the past nine years at Hoddesdon, Hertfordshire, in High Lee Mansion, a stately old home specially converted for such courses. The school, in the first week of September, is organised by the London Buddhist Society.

Last year's school was attended by 115 people from Britain, Belgium, Sweden, Finland, France and the United States, besides a number of Asian Buddhists now resident in the United Kingdom. Accommodation for this year has been extended, and it is expected that about 130 will attend.

All but a quarter of those taking part will be Buddhists. The daily programme in the school will comprise services of meditation, morning classes on Buddhism and discussions on the previous night's lecture with further informal classes in a social atmosphere in the afternoon. The main part of the programme will be the evening lecture by a leading authority on Buddhism.. Two of the six lectures will be by the Venerable Sadhatissa Thera, incumbent of the London Buddhist Vihara, and Dr. W. Rahula who is studying in Paris. Both are from Ceylon .

The second school is to be held in Devon. It is the idea of Mr. B. L. Broughton, former president of the British Mahabodhi Society, who has offered the use of his home in Torquay for the purpose. It is sponsored by Mr. Broughton and the London Buddhist Vihare.

During the two or three weeks' duration of the school about 20 Buddhists will be in residence and invitations are being sent throughout Torquay and other cities and towns in the vicinity welcoming any persons interested in Buddhism.

Classes of instructions will be conducted by the Venerable Sadhatissa Thera and Dr. Rahula.

Dates of the school have not yet been fixed but it is likely to be held soon after the course at Hoddesdon.

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BUDDHIST MONKS AND PRIESTS

IN the July issue of *World Buddhism* there is a letter from Sramanera Jivaka, in which he says of the Japanese Sangha: "Once they are recognised as priests and not as bhikkhus they can be accorded all the civility of their position and they can doubtless do good service to their country in such a walk of life. But to refer to them as monks and to admit them to the yellow robes if married discredits the idea of Buddhist monks as a whole....."

No wonder the said Japanese monk replied, as did the Buddha in similar circumstances, with silence!

In the Mahayana Sangha of Japan, as elsewhere, there are celibate monks as well as married priests, and both do valuable work in their fields. The monk in question was single, anyhow, and so there can be no objection to his wearing the yellow robes when he is given them. Married priests of Japanese sects do not wear these robes, any more than celibate ones normally do. Mahayana has its own robes, and need not beg those of Theravada.

In Theravada countries it is a common practice for laymen, both married and single, to take the robe sometimes for a limited period. Recently the King of Thailand became a "monk" for a fortnight. This short term, almost "week-end monasticism" is far more likely to discredit the monastic life.

The vows were never intended to be taken for a few days, or a few months, but were intended by the Buddha as a permanent life dedication to the Order. It is in this sense that Mahayana priests take their vows, whether they are celibate monks or married priests.

There is a curious confusion of thought in being worried over a Mahayana priest — married or single — wearing Theravada robes for a time, although his whole life is devoted to the Sangha, whilst at the same time temporary ordinations are permitted and indulged in by prominent laymen all the time.

Married or single, the priest in Mahayana is under permanent vows and discipline. He cannot escape his obligations after a fortnight. He is as worthy of the yellow robe as the holiday-period monk !

In all such matters, let Buddhists take a wide and tolerant view. The view they constantly urge as being the Buddhist one. All workers in the field are welcome and necessary, and the times are too serious to permit wrangling over organisational details. Let the celibate monk of Theravada be what he ought to be by his profession. And let him realise that he has no reason to feel superior on account of his singleness. Things are being made easier for him in the spiritual life, and he should show the value of this by speeding faster on the road we all wish to travel — to Enlightenment.

Rev. Jack Austin,
(Editor, "Western Buddhist", United Kingdom)

CYCLONE HAVOC IN EAST PAKISTAN

WITH great regret I wish to inform you that on the evening of October 31 last year a cylone

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struck this district with all its fury, leaving a devastating scene worse than that of any warfield of the Second World War. The speed of the wind here was over 100 miles per hour and it lasted for more than two hours.

The cyclone was accompanied with a tidal bore and it washed away thousand of lives. Ninety five per cent Buddhists of Pakistan live in this district, but by the grace of the Triple Gem they were the least affected. A survey revealed that over 300 Buddhist Monasteries, Pali Tols, one Pali College and four High Schools administered by Buddhists have been badly damaged and the loss estimated at about Rs. 1,000,000. Twelve Buddhists have been washed away by the tide and two monks along with one devotee died due to the fall of a wall of the monastery.

Our Association has a most difficult task to meet its obligations in restoring our library which was levelled to the ground. Valuable collections which have been blown away are also to be purchased. However, our members are up and doing to meet the challenge left by the cylone with of course the moral support of fellow-brothers at home and abroad. I hope, through your magazine, people will be acquainted of our plight.

B. K. Barua,
(General Secretary, Y.M.B.A. Pakistan)

APPEAL TO SAVE KOREAN BUDDHISM

WE beg to present this appeal to you with our most sincere respect as faithful Buddhists.

We, Korean Buddhists, are proud of having 1,600 years history of Korean Buddhism which produced a brilliant national culture and so many holy monks who saved our nation from every danger or distress.

During the past five centuries our Buddhism had been confined deep in the mountains under the unmitigated anti-Buddhistic Confucian Regime. Inspite of such a long oppression our holy precepts had been so well kept that no degeneration could take place.

Strict observation of the holy discipline, even in such political and social difficulties, prevented not only all corruptive causes but produced a hero-saint, Sa-Myong-Dang, who delivered our nation from the Japanese military invasion which lasted seven years four centuries ago.

Korean Buddhism appeared to the Japanese imperialists as their only absolutely invincible obstacle against their colonial success. They therefore unlawfully forbade celibacy and vegetarianism which is our universal tradition, their political purpose being to make Korean Buddhism feeble when they annexed our country half a century ago.

Since our national liberation after the end of the last War, a great, heroic purifying revival of Korean Buddhism had taken place despite out-numbered false priests who are unlawfully claiming their orthodoxy not only in our holy religion but in our own inheritance too.

And the lawsuit in this connection has been dropped by the Supreme Court. Now we have no one to appeal in this country. We have no other remedy but to appeal to you.

In this international age all other religions have their own international co-operation. Why do we Buddhists not have international co-operation at a crisis like this? We sincerely ask for worldwide international support through your widely read *World Buddhism* in favour of our purification movement.

Our danger is no less important than the persecution of lamaist Buddhism in Tibet. The fate of Korean Buddhism is at stake right now.

Buddhism in Korea has been disturbed by certain disputes which have arisen between the celibate monks and married priests.

A public meeting of the Ta'ao Chi sect of Buddhist monks in Korea, held in Seoul in November, adopted the following resolutions:—

> We refuse all sorts of unconscientious actions against the Buddha's law.
>
> We, ascetic lawful monks, refuse to leave our own inherited temples even in the case of defeat in the dispute over succession, and unlawful occupation of the temples by those law-breaking priests with their wives, and meat-eating, will never be allowed.
>
> Only those who will obey the Buddha's teaching regarding the lay Buddhists may be allowed to have privilege according to their own status.
>
> If the religious leadership and temporal right of our traditional Buddhism is handed over to those precept-breaking lay Buddhists, all lawful monks and nuns throughout our country will enter into an unending struggle, at all costs, including martyrdom.
>
> We need our own regalized form and our own measure for keeping eternally over national and cultural treasures.

The purpose of the meeting was to see that there was no matrimony among Buddhist monks; civil law could not legalise a married priest; purified Buddhism would be the nation's torchlight; there should be no social order without religious order; and Buddhist temples should not be brothels or drinking houses.

Soo Woon Kim
(Chairman of the Public Meeting Seoul, Korea)

WORLD BUDDHISM APPRECIATED

ON behalf of a small group of Buddhists in Leeds, England, I must thank you and all concerned for continuing to send us copies of *World Buddhism*.

We are deeply interested to learn of the work of those who seek to cultivate and spread the Dhamma, and especially grateful to Ceylon for the presence in this country of the Ven. Saddhatissa Maha Thera and the Ven. Wachissara Thera, who are so great a help and inspiration to us.

Mrs. Rosa Taylor.
(Leeds, Yorkshire, England)

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These publications are sent mostly free to a growing number of readers in 58 countries.

Those who wish to further the objects of the Society may join as Associate Members or contributors. Associate Membership Rs. 25/- a year. Associate Members or Contributors receive free issues of publications.

MAHAYANA SCRIPTURES TO BE TRANSLATED

MR. CHAN LI-WU, a Canadian overseas Chinese Buddhist, who has made numerous contributions towards promoting the Buddha's teachings, has made a proposal to the Board of International Art and Education Scholarships of the Chinese Buddhist Association of Taiwan, urging the organisation of a committee for the translation and publication of Mahayana Buddhist scriptures in order to propagate Mahayana Buddhism in Western countries.

Professor Chou Hseun-teh, resident director of the Board of International Art and Education Scholarships, has taken up the proposal enthusiastically and drawn up a project for the compilation and publication of a series of Buddhist texts in both Chinese and foreign languages, which he has sent to Mr. Chan for his acceptance.

The project proposes a series of essential Buddhist scriptures in Chinese for young Buddhists to be published in three years. The Chinese publications will be translated into other languages, forming a parallel series.

The translations will be completed in four years at an estimated cost of 1,000,000 Taiwan dollars.

TRIPITAKA REPRODUCTION COMMITTEE WOUND UP

The Chinese Buddhist Culture Institute at Peitou, Taiwan, has announced the winding up of the Tripitaka Reproduction Committee which has successfully discharged its mission.

It produced photolithographically the 100-volume Japanese Ta Cheng Tripitaka, a work that took the Committee five years and cost 4,000,000 Taiwan dollars. It was the greatest Buddhist event in Taiwan in the last decade.

The Institute has decided to use 100,000 Taiwan dollars, proceeds from the sale of the Tripitaka, to publish a Chinese Buddhism Series, establish a 10,000 Taiwan dollars scholarship foundation for Buddhist college students and construct a Buddhist scripture library in the Institute.

PRINCE AKIHITO AT BUDDHA GAYA

In the course of his visit to India, Prince Akihito of Japan, and his wife, visited Buddha Gaya and were given a reception by the Maha Bodhi Society and the Buddha Gaya Temple Management Committee.

The couple were presented with a replica of the Buddha Gaya Temple, a small statue of Lord Buddha and two saplings of the sacred Bodhi Tree by the chairman of the Buddha Gaya Temple Management Committee, Mr. P. P. Nayyar.

The prince made a cash donation of Rs. 1,000 to the Temple.

BHIKKHU EXCHANGE SCHEME

The Government of Ceylon will shortly start a scholarship scheme to exchange bhikkhus between Ceylon and foreign Buddhist countries for research work.

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An official of the Department of Cultural Affairs which has been entrusted with implementing the scheme, said that the scholarships would be awarded for two years and would be in Buddhist literature, Buddhist philosophy and Buddhist culture.

He said that at the start Ceylon would exchange bhikkhus with Burma, Cambodia, Thailand and Laos. Every year Ceylon would send one bhikkhu to each of these countries in exchange for one bhikkhu from each of them.

The bhikkhus would be selected by competitive examination.

PILGRIMS ASK FOR MORE EXCHANGE

A request has been made to the Prime Minister of Ceylon by the Sambuddha Jayanti Mandalaya to increase the exchange that is allowed to pilgrims going to Buddha Gaya in India.

The Mandalaya has stated that the exchange now allowed is not sufficient to pay for even their passage.

"Ceylon tourists and pilgrims to the United Kingdom, the United States, Rome, Mecca, and Japan", the Mandalaya points out, "are allowed Rs. 5,000 including the passage they pay in Ceylon, but a pilgrim to Buddha Gaya is given a beggarly allowance of Rs. 400."

PRESERVATION OF SACRED CITY

At the first meeting of the Anuradhapura Preservation Board held at "Temple Trees", Colombo, the official residence of the Prime Minister and presided over by the Prime Minister, Mrs. Sirima Bandaranaike, Mr. Nissanka Wijeratne, chairman-designate of the Board, explained that the Board would work for the restoration of the Sacred City of Anuradhapura and the development of the new town with funds now being spent by various departments pooled together and also with sums of money which may be specially voted from time to time.

The work done in connection with providing facilities to pilgrims to Anuradhapura at present will be taken in hand by the Board. The maintenance of archaeological preserves and any special restoration work will also be undertaken by the Board.

Mr. Maithripala Senanayake, Cultural Minister, suggested that the Board should also undertake the restoration of the Maha Seya at Mihintale. He promised to release funds for that purpose.

FILM CONTROL SUGGESTED

The Buddhist Advisory Committee of Ceylon has recommended to the Department of Cultural Affairs that a Commission should be appointed to inquire into every aspect of the cinema industry and cinema business.

The committee has suggested that measures should be taken to prohibit the production of films which seek to ridicule religion, national culture and national customs and debase the morals of the people.

2,000-YEAR-OLD CEREMONY REVIVED

At a simple ceremony opposite the Sri Maha Bodhi in Anuradhapura, the Mahamegauyana, which had been presented to the Arahat Mahinda by King Devanampiyatissa of Ceylon 2,000 years ago, on the first occasion when the Dhamma was preached in Ceylon, was once more dedicated to the Sangha and the use of pilgrims.

The Ven. Sri Sumana Revata Nayaka Thera chanted Pirith on the occasion and the Minister of Cultural Affairs, Mr. Maithripala Senanayake, inaugurated the planting of shade trees in the Mahamegauyana.

The ceremony was organised by the Anuradhapura Preservation Board.

Mr. Senanayake said that one of the cherished hopes of the late Prime Minister, Mr. S. W. R. D. Bandaranaike, was to restore the Sacred City of Anuradhapura. The present Prime Minister, Mrs. Sirima Bandaranaike, was equally anxious to carry out the wishes of her dead husband.

GHANJAN TO BE A BHIKKHU

Mr. J. O. W. Odoi, a 25-year-old student from Ghana studying photography in the United Kingdom, is training to become a bhikkhu and hopes to be ordained a novice at the end of this year.

For the past year he has been receiving instruction from the Ven. H. Saddhatissa Thera, incumbent of the London Buddhist Vihara.

After his ordination, Mr. Odoi will spend some years in a Buddhist monastery in Ceylon, where he will continue his training for ordination as a bhikkhu.

On his return to Ghana he intends establishing a Buddhist centre and in time a vihara.

U NU TO BECOME A MONK

The Prime Minister of Burma, U Nu, wants to quit politics and become a monk, according to Bhomu Aung, Minister for Transport and Communications.

Bhomu Aung, who is also vice-president of U Nu's political party, giving this information said that U Nu was anxious to retire from worldly affairs.

Bhomu Aung said that U Nu would give up not only the leadership of the party at the next session of the party, but also would not seek re-election at the next general election which is due about three years hence.

Though he would resign from the party presidentship at the February conference, U Nu would be requested to remain Prime Minister until the end of the present term of the legislature, Bhomu Aung added.

RELIGION IN SCHOOLS

"It is wrong to say that just because the Government has taken over the assisted schools, there should be more Dhamma schools. In Government schools today there are about 7,000 children who are not taught religion, while in denominational schools there are about 300,000 children who do not receive any religious education".

This statement was made by the Ven. Madihe Pannasiha Maha Nayaka Thera at the prize-giving of a Dhamma School in Matara, south Ceylon.

The Maha Nayaka Thera added that during British times Buddhist leaders had requested Government to take over assisted schools and because they were not taken over the Dhamma schools were started.

He added that as the assisted schools had now been taken over by the Government, schools in Buddhist areas would have Bud-

dhist teachers in the school so that the children would receive a good Buddhist education.

MULAGANDHAKUTI VIHARA ANNIVERSARY

At the 29th anniversary celebrations, held on November 3, of the Mulagandhakuti Vihara at Sarnath, India, Bhikkhu Jagadish Kashyap, head of the Department of Philosophy at the Varaneseya Sanskrit University, who presided over the public meeting held on the occasion, said that the teaching of Lord Buddha given some 2.500 years ago at that very spot alone could confer real happiness on mankind.

He added: "The world today is torn with hatred, fear and suspicion and the message of truth, love and compassion given by the Thatagatha provides the real remedy for the present malady that pervades the world today. We never needed Buddhism so much as we need it today. Buddhism can go a long way to convert the hearts of people".

PILGRIM CENTRE IN TRINCOMALEE

"Nicholson Lodge" in Trincomalee, Ceylon, will be handed over to the Department of Cultural Affairs to be used as a Buddhist cultural and pilgrim centre.

The Lodge will be run by the Department with the assistance of an advisory committee comprising Buddhist societies in Trincomalee. The decision to hand over the Lodge to the Department has been approved by the Prime Minister.

The Lodge was originally allocated to the Services for use as a club. It was subsequently released to the Government Agent, Trincomalee, for use as a youth centre. Later it was handed over to the Government Tourist Bureau.

MISSIONS ABROAD SUGGESTED

Many educated people in the world were convinced of the truth of Buddhist philosophy and if bhikkhus were given proper training and sent on missions to foreign countries, Buddhism would spread throughout the world, said the Ven. Madihe Pannasiha Maha Nayaka Thera addressing the anniversary meeting of the Colombo District Viharadhipati Sangamaya.

He said that relations between the bhikkhus and the laity should be strengthened.

MONK LEAVES AFTER FIVE YEARS

The Ven. S. Kalyanadhamma of Thailand, who was residing at the International Buddhist Centre in Colombo, left for Thailand on January 1 by TWA plane.

He was in Ceylon for five years training himself to be a missionary monk, during which time he gained a knowledge of Theravada Buddhism, Buddhist philosophy and Buddhist civilisation.

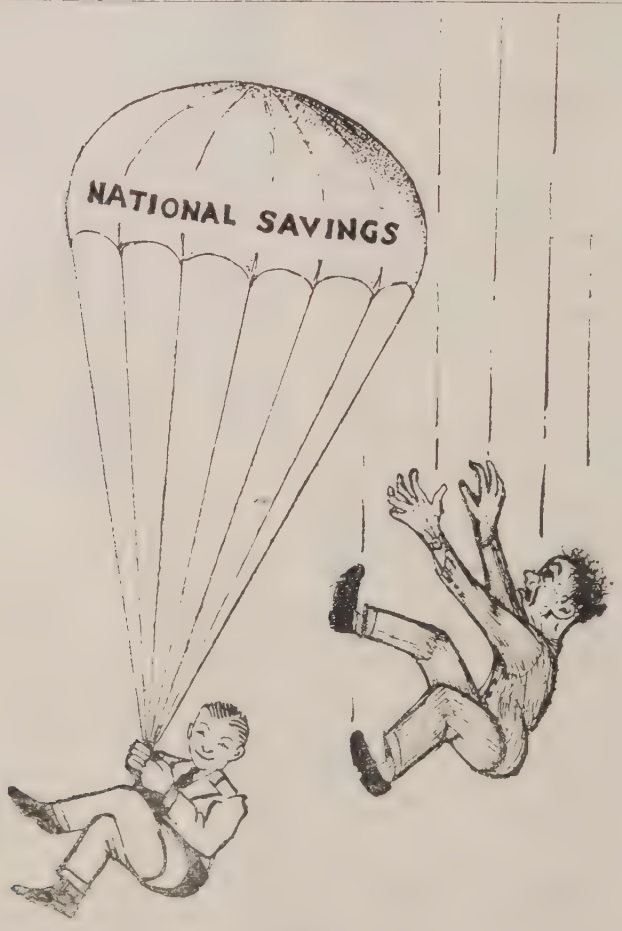
He knows several languages including Pali, Sanskrit, English, Laotian. Sinhala and German, He left Ceylon for the propagation and development of Buddhism in his country.

BUDDHIST MANUSCRIPT FOUND IN U.K.

An ancient Buddhist manuscript of the *Pujavaliya*, believed to date from the thirteenth century, has been found in London by the Ven. H. Saddhatissa Thera, incumbent of the London Vihara. The manuscript was found in an antique shop in South Kensington.

The Manuscript, which is written on palm leaves, is now at the London Vihare.

After studying the style of the writing and the language and paint-



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ings used, the Ven. Saddhatissa has reached the conclusion that it is either the original or a very early copy of the religious work on Buddhism written for King Parakrama Bahu II of Ceylon by the Ven. Buddha Putra of Mayurapada Pirivena in the thirteenth century.

Several pages at both the beginning and the end are missing and most of the leaves are well worn, but the two "kambas" are decorated with ancient "liyavela" which can be seen quite distinctly.

The manuscript will be sent to Ceylon as soon as the Ven. Saddhatissa can find a place for it. "I think it is a very valuable work and it will be of great help to the Ceylonese people", he said.

CHINESE DELEGATION IN BURMA

A nine-member Chinese Buddhist delegation arrived last month in Rangoon by plane. The delegation was headed by the Ven Lama Shirob Jaltso, president of the Buddhist Association of China and the others included Chao Pu-chu and the Ven. Sungliu Achiamuniya Maha Thera, Vice Presidents of the Buddhist Association of China.

The delegation was warmly welcomed at the airport by the Speaker of the Burmese Chamber of Nationalities, Sao Hkun Kyi, Minister of Religious Affairs U Ba Saw, Parliamentary Secretary of the Ministry of Religious Affairs U Than Sein and Secretary of the Ministry of Religious Affairs U Ba Sein.

RELICS FOR SAIGON PAGODA

Some relics of Chuong Gia Ho De Khac Do, revered by Mahayana Buddhists, will soon be housed at the famous Xa Loi Pagoda in Saigon, South Viet Nam.

The relics have been offered by the Chinese Buddhist authority, the Ven. Yen Pei, who was on a visit to Vietnam last month.

Chuong Gia Ho De Khac Do was at Thanh Hai in Outer Mongolia in 1889. He was given the title of the Ven. Regent Defender of the Fatherland by Generalissimo Chiang Kai-shek who ordered a national funeral for him when he died in 1957 in Taipeh.

The Living Buddha, as he was called in his lifetime, was cremated at his death according to the customs of his native land. However, after the cremation there were no cinders but little grey and white grains as big as sesame grains. The white ones are said to come from his hairs and the others from his bones, says Vietnam Presse, Saigon.

NEW YEAR SERVICE AT LONDON VIHARA

A special service to celebrate New Year was held at the London Buddhist Vihara on Sunday, January 1.

There was a Buddha puja and pirith followed by a sermon by the Ven. H. Saddhatissa Thera, incumbent of the Vihara.

ZEN EXPONENT IN INDIA

Dr. Diasetsu T. Suzuki, world famous Buddhist philosopher and exponent of Zen, arrived in India last month from Tokyo on a four-week visit at the invitation of the Ministry of Scientific Research and Cultural Affairs, Government of India.

During his stay in India the 91-year-old Dr. Suzuki met eminent personalities and visited places of Buddhist interest including Lumbini, Kapilavastu, Sarnath, Sanchi, Nalanda, Patna, Buddha Gaya and Ajanta and Ellora Caves.

One of the most eminent authorities on Buddhism in the world, Dr. Suzuki is the author of several outstanding books including *The Awakening of the Faith in the Mahayana* and *Outlines of Mahayana Buddhism*.

At Buddha Gaya he pleaded for the formation of a strong organisation for helping the spread of Buddhism in India in general and Bihar in particular.

"It is really something surprising", he said, "that Buddhism is languishing in her birthplace — Bihar".

EXPOSITION OF TOOTH RELIC

One of the items in the celebration of Independence Day in Ceylon on February 4, will be an exposition of the Sacred Tooth Relic at the Dalada Maligawa, Kandy.

A religious ceremony on the occasion at the Dalada Maligawa will be attended by the Prime Minister, Mrs. Sirimavo Bandaranaike.

The venue of the celebrations has been shifted from Colombo to Kandy.

OXFORD MAN WILL BE A BHIKKHU

A graduate of the Oxford University, England, Mr. Malcolm Trevor, 28 years, is planning to become a Buddhist monk.

He will leave London on January 15 for Burma where he intends to study for the next five years.

Mr. Trevor became interested in Buddhism three years ago and since then he has been receiving instruction from the Ven. H. Saddhatissa Thera, incumbent of the London Buddhist Vihara.

On his arrival in Burma, Mr. Trevor will be immediately ordained a novice. After his ordination as a bhikkhu, he will return to London via Thailand, Laos and Ceylon, studying for a short while in these countries.

When he returns to London he will help the Ven. Saddhatissa Thera with his work in the United Kingdom.

BRITISH BUDDHISTS ON LECTURE TOUR

TWO of Britain's leading authorities on Buddhism, both women, left London early this month for a five week combined study tour and holiday in Ceylon.

They are the general secretary of the London Buddhist Society, Miss Joan P. Pope, and Miss I. B. Horner, Secretary of the Pali Text Society.

Miss Horner is an authority on Pali and the Buddhist scriptures. She has been largely responsible for the translation and editing of Pali scriptures into English—a task which has taken several years. She is a vice-president of the London Buddhist Society.

Miss Horner has been in Ceylon on a number of occasions. In Colombo she will give two lectures on Buddhism.

It is the first trip for Miss Pope, who hopes to meet many of the people she has corresponded with in her position with the Society.

Together they will visit many of the places of Buddhist pilgrimage and areas of interest in Ceylon.

The London Buddhist Society has between 700 and 800 members in countries all over the world. Many of them are British.

Miss Pope and Miss Horner left London on Saturday, January 14, and return on February 21.

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CONGRESS CALLS FOR BUDDHIST UNITY

"THE time is ripe for all Buddhist societies to unite in a common front," said Mr. Jayaweera Kuruppu, president, of the All-Ceylon Buddhist Congress, and former Minister of Cultural Affairs, at the 42nd annual session of the Congress which was held in Tissamaharama, South Ceylon, last month. About 300 delegates attended the session.

Referring to the schools take-over by the Government, he said:—

"A section of the people today are displeased that a certain amount of schools are allowed to be run as private schools. There should not be any fear on this score and we should not blame anyone for this. They should be allowed to give it a trial. Why should we envy these people who are prepared to spend over a million rupees per year on their children."

He added: "A section of the people have expressed the feeling that education in government schools was not good enough. This is not without a reason. In the past government schools have failed to win the total approval of the people. It is a fact that education in these institutions have suffered a great deal due to the actions of most teachers who have given only the necessary minimum required by the Education Act in their classrooms.

"I must now refer to the various educational societies who have rendered valuable service in the past to the educational system of the country. We would admit that all Buddhist societies including the Buddhist Theosophical Society have rendered yeoman service in the past.

"We cannot forget this fact. Now their responsibilities have been taken over by the government. The time has come when these societies are able to devote their full time to the various religious needs. I consider this situation very fortunate. I suppose now the time is ripe for all Buddhist Societies to unite on a common front.

CATHOLIC ACTION

"I would like now to refer to the question of Catholic Action in this country. It is a known fact that through secret Catholic Action in various government departments and other fields of activity the Catholic Church is attempting to gain power in the country.

"This action of the church we consider harmful to the interests of the Buddhists and we cannot remain silent in the face of it. All Buddhists must stand united in the face of this. In this matter when we expect support from Buddhists in various departments what we get at most times is obstruction."

It was a pity at this time, he said, that their ex-President, Dr. G. P. Malalasekera continues to serve the nation outside the country. He hoped that Dr. Malalasekera would return to the country and take up the leadership soon.

"I must refer to the question of more and more Buddhist monks being employed in salaried positions mostly in educational institutions. The situation has resulted in some bhikkhus after a good education leaving the robes in search of employment resulting in lack of sufficient number of educated monks in the country. This is a situation that has to be looked into.

"Finally I would stress the need to set up a fund and increase the activities of the Buddhist Congress."

All four resolutions before the sessions were unanimously accepted.

They are:—

To call upon the government to declare Tissamaharama a Sacred City and set up an archaeological museum.

To set up a Committee to suggest ways and means of meeting the illicit liquor problem.

To demand legislation from the government to prevent any new archaeological finds from becoming private property.

To call upon the government to appoint a Commission to plan for a unified defence command of the Army, Navy and the Air Force on a national footing.

APPEAL TO CATHOLICS

Dr. G. P. Malalasekera who had arrived from Moscow to take part in the meeting appealed to the Catholic community to have faith in their Buddhist brethren. He was certain that like in the past, Buddhists had no ill-will towards the Catholics.

He said that it was not the intention of the Buddhists, who followed a path of non-violence, to do any harm to the Catholic community. He could assure them that the Buddhists would always act in keeping with Buddhist principles.

"I am well aware of the religious zeal of the various denominations for their respective schools. I have all my life tried to establish more and more Buddhist schools in this Island. I too, love the denominational system. When I was acting Principal of Ananda College I collected money to pay the teachers from street collections", he said.

"Our long history records that we have not in the past attemp ed to do any harm to any religion. On the other hand we have helped the various denominations. It is the teaching of the Lord Buddha that no good will result from evil.

"I am of the view that there is no greater nation that has lived up to the teachings of the Buddha than the Buddhists of this Island. We cannot in any way forget the services rendered to education by great men like Fr. Bonjean. He used to fight on our side of the camp for Buddhist rights".

He would like to point out that what appeared to be a victory to the Buddhists today was only a vindication of their minimum rights. Dr. Malalasekera appealed to Buddhist leaders to act with foresight and patience today.

CEYLON PRIME MINISTER'S PILGRIMAGE IN INDIA

THE Prime Minister of Ceylon, Mrs. Sirimavo Bandaranaike, went on a pilgrimage to sacred Buddhist shrines in India. She left on December 20 by an Indian Air Force plane placed at her disposal and returned on January 6. She was accompanied by her son and two daughters but her son had to return to Ceylon as he fell ill.

She said her visit to India was "purely on a pilgrimage and a holiday". She was deeply moved by the cordiality and the warmth of the reception she received in India and expressed her grateful thanks to the Prime Minister of India, Mr. Nehru, "for making it possible for me to come here on a pilgrimage".

She thanked the Government of India and all those responsible for maintaining the sacred places of Buddhism in India in a manner which merited the admiration and gratification of the entire Buddhist world. She particularly referred to the shrines at Sarnath which, in her opinion, were very well preserved and looked after.

Among the places of religious interest she visited were Buddha Gaya, Sarnath and Sanchi. She said: "I believe that my visit to this holy land for the purpose of seeing these sacred places and paying homage with devotion will uplift and ennoble my mind. It has to be specially mentioned that I decided to make this pilgrimage on this occasion in view of the long-standing invitation extended by the Prime Minister of India, Mr. Nehru".

At Buddha Gaya, she worshipped at the Maha Bodhi Temple and offered Buddha puja before sunrise. At the Maha Bodhi Society Hall at Buddha Gaya she was presented with a welcome address. She was greeted by thousands of bhikkhus and nuns. She sat in meditation for sometime in front of the Vajrasana, the gilden throne where the Buddha sat during meditation 2,500 years ago.

The Chairman of the Buddha Gaya Temple Management Committee presented her with leaves from the Sacred Bo Tree. On leaving Buddha Gaya she said she was very much impressed to see the development of Buddha Gaya.

At Sarnath, Mrs. Bandaranaike worshipped at the various Buddhist shrines there, including the Dhammika Stupa which commemorates the spot where the Buddha preached his first sermon.

In Sanchi she addressed a public meeting from the hill top from where Emperor Asoka had sent his son and daughter to Ceylon to spread the message of the Buddha.

Speaking in Sinhala, she said that Sinhala had become the national language of Ceylon from January 1. Since she was speaking at an auspicious occasion at the Sanchi Vihara, she thought it advisable to utilise that valuable opportunity to address the gathering in her national language.

The public meeting was held to mark the conclusion of the two-day celebrations of the eighth anniversary of the enshrinement of the relics of Sariputta and Maha Moggallana, the two chief disciples of the Buddha, in the new vihara at Sanchi.

Later, laying the foundation stone of a meditation centre-cum-library at the Dharmasala at Sanchi, she hoped that the building would soon be completed to help spread Lord Buddha's message of peace and friendship throughout the world.

Squatting on the floor, Mrs. Bandaranaike listened to Pirith recited by Buddhist monks. The chief monk of the Vihara tied the Pirith thread round her wrist and presented her a silken scarf, an ivory statue of the Buddha and a silver leaf.

Mrs. Bandaranaike also visited the Maha Bodhi Society in Bangalore, which accorded her a reception. The function commenced with the administration of the Five Precepts and a sermon by the Ven. Buddharakkhita Thera, president of the Maha Bodhi Society there.

The Ven. Buddharakkhita paid a tribute to the work of Mrs. Bandaranaike and said that she followed the noble Buddhist tradition and served Buddhism well.

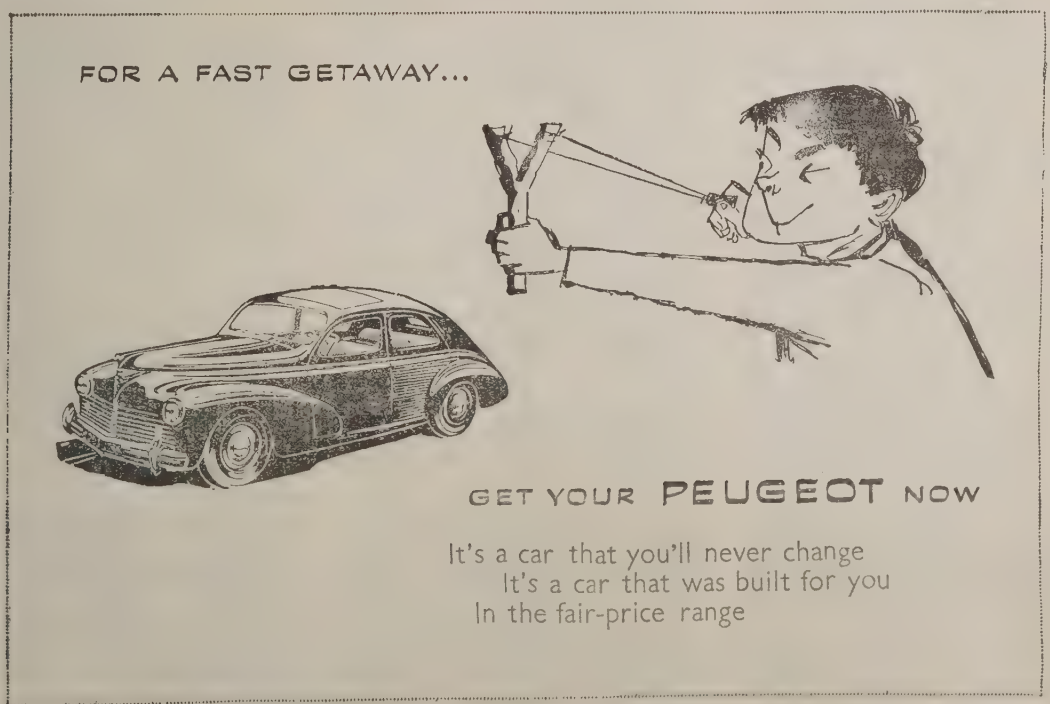
In New Delhi, Mrs. Bandaranaike consecrated for the Ceylonese in India a bit of Indian territory as Ceylonese soil when she laid the foundation stone for Ceylon's own chancery building in the Indian capital.

After taking the Five Precepts and to the accompaniment of Pirith by Buddhist monks, she laid the foundation stone in the presence of Ceylonese residents in New Delhi.

At a Blind School for Women in New Delhi, Mrs. Bandaranaike in the course of a speech said that Ceylon owed to India her great heritage — Buddhism.

She was visiting India after twenty years and it pleased her greatly to see the enormous improvements effected in places of Buddhist worship "which are most sacred to us".

She said that Buddhists all over the world would be grateful to Indian leaders for the care taken to preserve these places of Buddhist interest.



Vicissitudes of a Buddha Rupa

TOWARDS the end of the last century a British officer serving in the Afghanistan wars, desecrated Buddhist a shrine in north-west India and looted the Buddha Rupa.

At it was heavy and cumbersome to carry he broke away the lotus base and pedestal. Carrying it in his saddle-bags for over 300 miles he finally reached the coast and took it back to England with him.

Eventually some of the family migrated to Australia, bringing the image with them. Though treated with scant respect, and often used as a door-stop, they feared to throw it away as legend had invested it with a curse should such happen.

Over forty years ago it passed into the possession of a daughter-in-law, who with unusual understanding, realised it was the symbol of a great religion and wrapping it up, stored it away.

Recently, seeing an advertisement of the Buddhist Society of New South Wales, she found her chance to "give back the Buddha", as she expressed it in her letter to the Secretary.

ENSHRINED

Two of the members met her and received the image from her. A plaster base was cast on it, and at the following meeting of the Society, in the presence of the donor, the Buddha Rupa was enshrined once more amidst lotus blossoms and poppies, candles and incense, in a short but impressive ceremony.

So, after many long journeys and nearly 100 years of vicissitudes, once more the Rupa is honoured and revered as a symbol and reminder of the great Teacher and his Teachings.

The figure is eleven inches high and of white marble, seated in the pose of Enlightenment, and with the portion of the original lotus base and the restoration, totals fifteen inches by eight inches.

Despite the neglect and ill-usage it has retained a fine polish, and the lightly incised pattern of the robes and features are still clear and undamaged.

It will be a highly treasured possession of the Society, as with its history and restoration to Buddhist reverence in this new field of the Dhamma, one might be forgiven for accepting it as a happy omen of further expansion of the Buddha's influence in our country.

Metta.

BUDDHIST TEMPLES IN INDONESIA

(From a Correspondent in Indonesia)

THE following is a list of the Buddhist temples in Indonesia:—

1. Asoka Vihar, No. 25, Pasar 1, Kampung Anggrung, Medan.
2. Bodhi Vihara, 121, Djalan Asia, Medan.
3. Avalokitesvara Vihara, Kampung Bugis, Telokbetung.
4. Dharma Vihara, Djalan Hajam, Wuruk No. 125, Djakarta VI/4.
5. Tri Dharma Vihara, Gg. Suroso, Djalan Raja, Tjiandjur.
6. Vimala Dharma Vihara, Djalan Dago 3, Bandung.
7. Tri-Padma Cetiya, Djalan Dalam 1 A, Tegal.
8. Buddha Gaya Vihara, Watugong, Km. 14, Ungaran, Semarang.
9. Jayanti Vihara (Vihara 2500), International Sima, Gaya-Kassap, Pudakpajung, Ungaran, Central Java.
10. Asoka Vihara, Djalan Pawirokusuman No. 1, Magelang.
11. Buddha Kirti Vihara, Sajidan Gm. 5/118, Jogja.
12. Prajna-Paramita Vihara, Djalan, Ronggowarsito 60, Solo.
13. Vihara Buddha Rasmi H. Agus Salim 61, Madiun, East-Java.
14. Awalokiteswara Vihara, Tjandi, Pamekasan, Madura,
15. Vihara Triratna, Kampung Beratan, Singaradja, Bali.
16. Brahma Vihara, District Bandjar, Singaradja, Bali.
17. Vihara Tri Dharma, Makassar, Sulawesi Selatan, Gg. Salahhutu, 49/11.
18. Maha Karuna Vihara, Karangturi Gg. VII/, Lasem, Central Java.
19. Vihara in Pati.
20. Vihara Tri Dharma, Djl. Kelenteng 6, Modjokerto, Secr.: Upasaka Dharmasuriya Tan. Djl. Modjopahit 282.

Continually increases the glory of him who is energetic, mindful, pure in deed, discriminative, self-controlled, right-living and heedful.

Abstention from all evil, doing good, purification of one's thoughts — this is the doctine of the Buddhas.

Heedful among the heedless, wide awake among the sleepy, the wise man advances like a swift horse, leaving weak jade behind.

Articles, preferably illustrated, for the 1961 World Buddhism

VESAK ANNUAL

Should reach the Editor not later than January 31, 1961.

171/4, New Bullers Road,
Colombo,
Ceylon.

Meisho Y.B.A. Convention

The 20th annual convention of the Meisho Y.B.A., Hawaii, was held in Maui.

Approximately 200 delegates assembled for business meetings, old and new acquaintanceships and enjoy the three-day convention which officially opened with a banquet welcoming all the delegates at the Maui Grand Hotel.

The main part of the convention—the business meeting—was held at the Puuenene Jodo Mission.

Let Government say it is Buddhist

"Let the Government declare that it is a Buddhist Government. Then we bhikkhus shall be prepared to serve the Government in any sector without remuneration for the services rendered."

This statement was made by the Ven. Pandita Weligama Seelananda Nayake Thera, at the annual general meeting of the Weligam Korale Sasana Arakshaka Mandalaya in South Ceylon.

The Ven. Thera said there was a certain amount of criticism among a section of the Buddhist public regarding the handling of money by the Sangha. As a result the Government had proposed to introduce legislation to restrict payment to bhikkhus.

He said that in Buddhist states like Burma, Thailand and Cambodia, the Sangha was provided with its necessities. There was therefore no need for bhikkhus to dabble in money. Unfortunately the same could not be said of Ceylon, he added.

A Collection of Buddhist Scriptures

THE WISDOM OF BUDDHISM : Edited by Christmas Humphreys. Michael Joseph Ltd., 26, Bloomsbury Street, London W.C. 1, England. 21sh net.

ACCORDING to Christmas Humpreys, Buddhism has no Bible as the Christians have, in which all the essential scriptures are put together into one volume which will be accessible to those interested in Buddhism.

As it is, the teachings of the Buddha are scattered in a large number of texts and commentaries which have to be procured with difficulty and studied for an understanding of the Dhamma or the teaching of the Buddha.

Mr. Humphreys is the author of a number of books on Buddhism, including *Buddhism* in the popular Pelican series, which perhaps has been responsible more than any other book on the subject, for introducing large numbers of the English-reading public to the tenets of this religion which is now making headway in the West — thanks to Mr. Humphreys and other Western Buddhists.

In this latest of his publications, Mr. Humphreys makes an attempt —and I should say a very successful one — to put into one readable and sizeable volume the teachings of the Buddha, covering the many schools which have arisen since the Parinirvana of the Buddha, not excluding his pet school, the School of Zen.

The scriptures which Mr. Humphreys have collected to comprise *The Wisdom of Buddhism* range from Sutras or sermons delivered by the Buddha himself, to commentaries "admittedly written a thousand years after the life of the Master". These commentaries form a large section of the book which also includes extracts from the writings of recognised exponents and commentators such as the Japanese Zen master, Dr. D. T. Suzuki.

Mr. Humphreys says he has "tried to allot the right proportion of space to the various schools in the vast field of Buddhism. In round figures, I have given a little less than a third to the Theravada School of Ceylon, Burma and Thailand, the same to the Indian Mahayana Schools and their scriptures and the same to the Buddhism of China and Japan. The remaining short chapters are of subjects in which the material is itself a cross-section from the various schools".

The phrase "the wisdom of Buddhism", says Mr. Humphreys, "covers a wide field, including the wisdom of Gautama the Buddha and that of the leading minds among his followers who, through the centuries, have achieved that wisdom from their own spiritual experience. The process continues, for the wisdom of the Buddha is a living entity".

With an introduction chiefly devoted to a brief but lucid account of the life of Gautama Siddharta, the book contains chapters on the Buddha, the Old Wisdom Schools devoted to Theravada, the New Wisdom Schools (India), the New Wisdom Schools (China and Japan), the Buddhism of Tibet, the Buddhist Order and Nirvana.

"The chapter on Nirvana is almost a contradiction in terms", comments Mr. Humphreys, "for no scripture can describe a condition of mind which is ex-hypothesi beyond the reach of concept. Yet because something must be said to help those entering the Path to Enlightenment about the nature of that Goal, the great minds of the Buddhist past have said it variously, using words in an attempt to describe the indescribable".

Thus, Mr. Humphreys covers practically every aspect of Buddhism and gives the essence of each School or branch all of which, after all, are centred round the fundamental and principal tenets which the Buddha enunciated.

This publication, like the earlier volumes put out by Mr. Humphreys, will not only add to the growing literature on Buddhism in the West, which is now assuming a large proportion, but will also help satisfy the increasingly inquiring minds regarding the principles of Buddhism. A.

A METHOD OF MEDITATION

SAMMA SAMADHI : An exposition of the method of Samathi-Vipassana as discovered and attained by all the Buddhas. Published and presented by T. Magness, 511, Petchaburi Road, Bangkok, Thailand.

BASED on the general teaching of the Ven. Cho Khun Mongol-Thepmuni, late Abbot of Wat Paknam, Thenburi, Thailand, this publication gives a detailed description of the Samathi-Vipassana method of meditation.

Mr. Magness begins by telling us the right posture and environment which a meditator in this method should have. He says:

> A man retires to his room and seats himself cross-legged and upright — as seen in images of the Buddha — the right leg resting on the left, hands upturned on lap (the right one resting lightly on the left, the thumb of which lightly touching meets the index finger of the right.
>
> Having closed his eyes lightly he concentrates his mind's eye in the *centre* of his abdomen, two finger-breadths above the navel, centred *inside*, not outside. All random thoughts and images are to be suppressed. Even the breathing is best forgotten. All that has to be done is to let all attention sink into that portion of the abdomen where once the foetus fused the womb, commencing as a mere cellular spec, to develop eventually into a human being.

Mr. Magness then indicates the importance of this attitude and why it should be adopted, pointing out that "this is the centre where consciousness has its seat".

He follows this up with a number of chapters describing step by step how the meditation method should proceed.

He says that the validity of the Method propounded in this text might be questioned.

"We have, however, noticed the Buddha's discourse to Pothapada in regard to the attainment of mind-formed selves", he says. "The method is not further mentioned in detail because it is the most difficult and complex of feats, a matter not for words but a direct discipline entailing personal supervision from a preceptor".

The Ven. Abbot on whose teaching this method is based, because a bhikkhu at the age of 22 and studied Vipassana. After eleven years of such study he became a wandering monk, the jungle and cave becoming his abodes. A.

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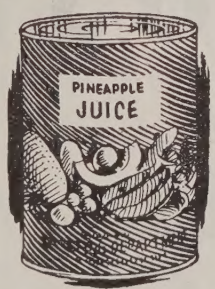

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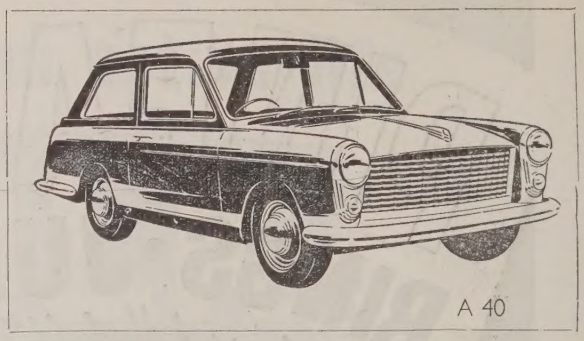
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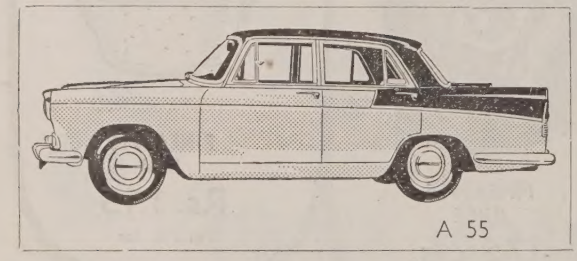
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